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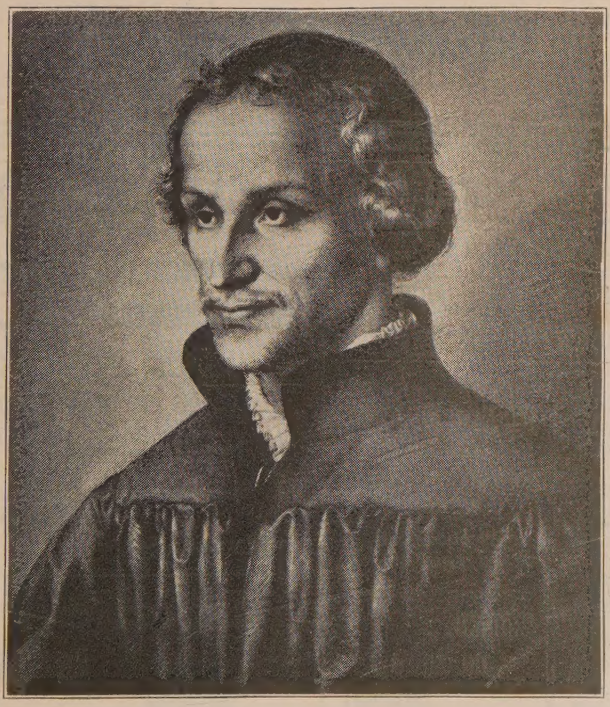
Of the Church—By the Church—For the Church

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE OF AMERICA



Philip Melancthon

Born February 16, 1497 Died March 16, 1560

(See page 9)

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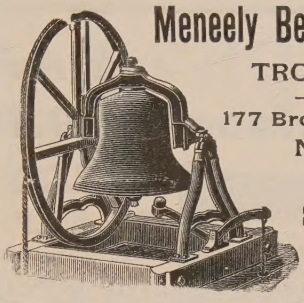

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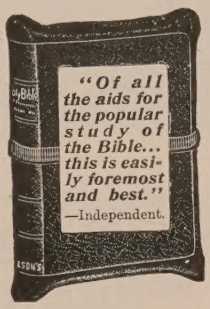

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Of the Church—By the Church—For the Church

Luther League Review

Quarto-Centennial of a Deaconess Hospital

THE Passavant Memorial Hospital, Jacksonville, Ill., on November 2 was 25 years old, and celebrated its quarto-centennial on Thanksgiving Day by a special service in the chapel.

Only two other Lutheran hospitals are older, and they are mother and sister institutions; the first, in Pittsburgh, is 50 years and the second, in Milwaukee, is 37 years of age.

PASSAVANT MEMORIAL HOSPITAL, JACKSONVILLE, ILL.

The story of this hospital is interesting and contains a lesson of quiet faith and patient "holding" on that will appeal to all readers of the REVIEW.

It was about the breaking out of the Civil War that the denomination known as "the Disciples of Christ" began building Berean College on a fine plot of ground on East State street, Jacksonville, Ill. Extravagant building and poor planning wrecked the project and it was offered for sale. There lived in the city then—and later, until her ninety-second year—Mrs. Eliza Ayers. Her mother had been French, but her father bore the name of Freytag, while her grandparents slept in Old Zion's graveyard, on Race street, Philadelphia. She, with her husband, rode through the long prairie grass to the site of Jacksonville, and became with her sterling Christian character a type of the settlers that ennobled the young communities of the prairie States. She bought this property in 1863, for she had in her heart the founding of an orphan asylum.

Mrs. Ayers' family physician, Dr. Prince, shortly afterward, on a visit to the military hospitals at Washington, D. C., came in contact with the deaconesses, whom Rev. Dr. Passavant had sent from his hospital in Pittsburgh. He was so impressed by their spirit and efficiency that on his way home he stopped, made the acquaintance of Dr. Passavant and visited both the hospital and Orphans' Home. Returning to Jacksonville, he immediately urged the establishment of a hospital upon Mrs. Ayers, and suggested that Dr. Passavant might assist the project if asked. But her desire was for an orphans' home, and the entire property was offered him for this object.

She would hear of no refusal, and overcoming his reluctance to begin another institution, Dr. Passavant sent out Rev. Henry Reck with eight children from the Orhpans' Home at Rochester, Pa., to begin the work. For several years the Home dragged out a precarious existence. There really was no necessity for it, and dissatisfied with the experiment, Mrs. Ayers brought suit to recover the property. On a technical point the property reverted to her, and not long afterward it was again offered to Dr. Passavant unconditionally. More than once he refused it, but the persistence of Mrs. Ayers overcame all objections, and the title was securely vested in a new corporation, "For Works of Mercy of the Evangelical Lutheran Church in Illinois," and on November 2, 1875, the hospital was opened.

Sister Louisa Marthens, our first American deaconess, was selected to begin this forlorn hope, and a year later Sister Caroline came to her relief. A dozen beds and a kitchen stove, brought from Pittsburgh, several odd pieces of furniture and some white muslin curtains for the dreadfully tall windows constituted the meager furnishment. The building did not have the first requisites for a hospital—water and sewerage; and the halls and rooms, with ceilings 16 feet high, it was impossible to heat. The walls, where not black with age and neglect, were covered with ancient whitewash, while the roof leaked upon saint and sinner alike.

The first year 26 patients were cared for, 23 being charity cases. The awful discomforts and poverty-confessing makeshifts of those years of struggle are known only to God. Once when Dr. Passavant had reached Jacksonville, after being away for some months, he was met by the accumulated bills for supplies and by an especially importunate butcher, who declared he must have his money. He was quietly told that some collections must first be made, for no money was at hand. Before the work of collecting could begin a telegram called Dr. Passavant to Chicago. He summoned the butcher and explained the circumstance, but promised to send a check from Chicago for his bill. The man, in a very ugly mood, swore it was all an excuse to make him wait. He must have his money. He would have it by law. As Dr. Passavant sat in the train, discouraged and depressed, for there was no money in prospect for the poor little hospital, a Pittsburgh friend, coming from a convention in St. Louis, tapped him on the shoulder. He asked why he seemed so cast down, and in reply the whole story of the poverty and struggle of his little Jacksonville institution was poured into a sympathizing ear. "Oh, that can be easily fixed. I'll just go back into the next car and see some friends." He disappeared and presently returned, and heaping a generous roll of greenbacks into Dr. Passavant's hands, begged him to consider it an answer to his prayers for help. At the very next stopping place a Chicago check was mailed for the impatient butcher's bill. Sister Louisa sent for the man, who, on receiving payment, now abused Dr. Passavant in unmeasured terms for his trickery, declaring that the check had not had time to come from Chicago, and that he had willfully lied when he told him he had no money only a few hours before. It may be in place to add that a new butcher supplied the meat thereafter, and that last year this same kind friend gave $5000 toward the erection of the new Passavant Memorial Hospital in Pittsburgh.

Very slowly the community learned to appreciate the need of a hospital. But when a cyclone, which wrecked a neighboring town, crowded the house with mangled victims; and at another time a railroad wreck sent 17 torn and dying persons to its wards, they began to realize the value of such a porch of mercy. Money was at times very scarce, and once, when the long absence of Dr. Passavant had delayed the collecting that usually helped meet the bills, dire distress for a little money again confronted the good Sisters. Sister Louisa, however, taking all her jewelry, which consisted of a forlorn little ring and a couple of rolled gold breast pins, visited a jeweler in the simplicity of her heart to offer them for sale. He took the poor trifles in his hand, looked at her serious face, and with some half-audible excuse declined to buy, but put a $5 bill for the hospital in the hand of the disappointed Sister.

In the "calico room"—which got its name from the material which screened off a small corner for a bedroom for one of the Sisters from the rest of the ungainly apartment and which served as drug room, office, par-

lor, and in times of emergency even for the sick, crowded from the wards, the Sisters had many serious talks and offered frequent prayers for better days. And with no night nurse, the winter winds chilling them as they hurried through freezing halls day and night for the suffering, or in time of storms carried pails to catch the water that ran through the leaky roof, it is no wonder that health, not so strong as faith and patience, began to give way.

But a better day was dawning. In 1891 ground was broken for a new wing, and Dr. W. H. H. King, the indefatigable friend of the Sisters, threw all his remarkable energy into the collecting of funds. The building was up. But then came the sudden death of Rev. Dr. Passavant, and, worse still, the panic found the building but an empty shell and all money exhausted. But in 1896 renewed interest awoke, the new wing was completed and the old building remodeled at a total cost of $32,000. The faithful Sisters who had given respectively 50 and 25 years to the ministry of mercy—Sisters Louisa and Caroline—saw of "the travail of their soul and were satisfied." The handsome and well equipped deaconess hospital, with its 300 patients annually, a host of friends and four Sisters in 1900, is the fruit of the faith and prayers of those who saw it begin in humility and poverty in 1875. It is a station of the Milwaukee Deaconess Motherhouse, and we love to hold up this triumph of faith before our probationers, that they may know what it is "to endure hardness as good soldiers of Jesus Christ," and be stimulated in a like pious devotion to the work of the Master.

A Hero of the Reformation

IN an article recently published in the *Baptist Union* appears the following, which shows how other Protestant denominations regard our Reformation heroes:

Born in Bretton, Saxony, February 16, 1497, in the humble home of George Schwarzerd, the armorer, Philip Melancthon began early to exhibit the marvelous intellectual gifts with which he was endowed. His career in the common school, in the University of Heidelberg and at Tübingen was one of unbroken triumph. There does not appear to have been anything remarkable or even instantaneous in his conversion, for that event was not marked as was Paul's conversion on the Damascus highway nor as outstanding as Luther's when he first saw the truth of justification by faith alone. Unlike the latter, Melancthon did not discover the Bible, for one had in his early years been given him by Reuchlin, who was to him a dear friend, and who watched his education with a parental interest, and changed his name from Schwarzerd, "black earth," to its Greek equivalent, Melancthon. This Bible was thumbed even oftener than his favorite classics, and so we may believe that the Word proved the gift of life.

At the age of 21 he was appointed professor of Greek by the Elector Frederick the Wise, in the new university at Wittenberg, where he threw the weight of his learning, influence and activities on the side of the Reformation. Erasmus was now eclipsed; learning was wedded to religion and to the Reformation. The great champion and leader of the latter hailed Melancthon's appearance and prophesied that this new factor was destined to play no mean parts in coming events. At once throngs crowded the university, sat spellbound at his lectures on both the New Testament and the ancient classics and carried with them to all parts of Europe the fame of this shy, gentle, but remarkable professor.

When we think of the Reformation, we at once recall the giant-like figure of Luther. Without him the Reformation seems impossible. We would not depreciate in the slightest degree the part which he played in that eventful period, but we may be allowed to suggest that scant justice has been done Melancthon for the vast service he rendered posterity. Coming generations will not lose sight of Luther, but we may be sure that Melancthon will receive a more just and adequate recognition than hitherto.

In temperament these two men were exact opposites, the little man and scholar being calm, gentle, unfit for public debates and easily provoked; while the ponderous preacher was passionate, dashing, daring, brooking no opposition, and commanding the multitude as a general his troops. How two such men could work together is a marvel.

Though differing so much in temperament, neither was lacking in courage. To our thinking, while Luther was loudly courageous, Melancthon was no less fearless and intrepid. We regard with high approval the brave monk, hammering his 95 theses against the sale of indulgences on the

church door; throwing the Pope's bull into the bonfire; fearlessly going to the Diet of Worms "though as many devils were aiming at me, as there are tiles on the housetops;" and uttering his clear ring of allegiance to the truth before the whole Diet: "Here I stand. I cannot do otherwise. God help me. Amen." All these strike the imagination and indelibly impress themselves upon the mind. It would, nevertheless, be a grave mistake to suppose that the gentle professor, Melancthon, was deficient in courage and moral valor because no such loud protestations came from his lips.

And just here is made manifest one great difference between these two reformers: one was a fighter of the first order, always clad in mail, with his sword unsheathed; while the other was a conciliator, not indeed prepared to sacrifice truth, but ever ready to find some common basis upon which conservatives and progressives in the Church of God could proclaim the Gospel.

Long did they stand together, their friendship being of the most intimate character, though there are reasons to believe that before the old champion died their fellowship was somewhat chilled and interrupted. Fourteen years did Melancthon survive Luther, and during that time devoted his learning to the cause of truth. His last words, when asked by an attendant at his bedside if he desired anything more, were these: "Nothing but heaven."

A Young Man's Best Capital

The best capital a young man can start in life with is good health, fair intelligence, sound morals and industry. He must be self-reliant, depending on his own energies for success. The man who depends upon somebody else for his opinions and what to do always keeps on depending and is dependent. The greatest heroes of the battle field, the greatest orators and statesmen, were men who were self-reliant and made fame and fortune. Their self-reliance, moral courage and bravery were their capital. In business, as in most anything else, success is the path of common sense; nothing can come by luck but what we make ourselves, through or by our own independent energies. The boy or man, when he feels that he has his own way to make and depends upon his own exertions, gets to the front and never dies in a poorhouse. Necessity is to many the spur that sets the energies in motion, and when it does not urge a man onward in the right he falls by the wayside. What we achieve ourselves makes us honored and respected. When you build for yourself you aid society. A man should be judged by what he does, not by what his father did. He should strive to maintain his reputation and position in justice to his family and society. Many of the greatest fortunes ever accumulated were secured by honest endeavor, perseverance and good common practical sense. They relied upon themselves. Self-reliance, when governed by sound morality and judgment, develops all the attributes necessary to bring success in almost anything that the possessor is fitted to achieve.—*Exchange.*

The Peril of Young Men.

The great peril of young men is that they will not be banded together. They are separate, isolated, standing alone. I knew a young man who had his office as dentist near where my church is. About eight years ago he went on a summer tour over the Alps. They came to one of the most dangerous passes, and the guide said: "Now you must all be strapped together." So he harnessed them all to a rope, and guides went on before, and guides came after. The guide said: "Now this is very dangerous; let every man see to it that he does his best." This young man did not like to be harnessed up in that way, so he slipped out of the strap, and three minutes after he did it his feet slipped, and he went down 300 feet, and was dashed to pieces in a moment. That is just the peril of the young men in the city. At their homes they are banded together in the home, and restrained by the influence of father and mother, sister and pastor. They slip this yoke and form other ties, and they are very apt to go down.

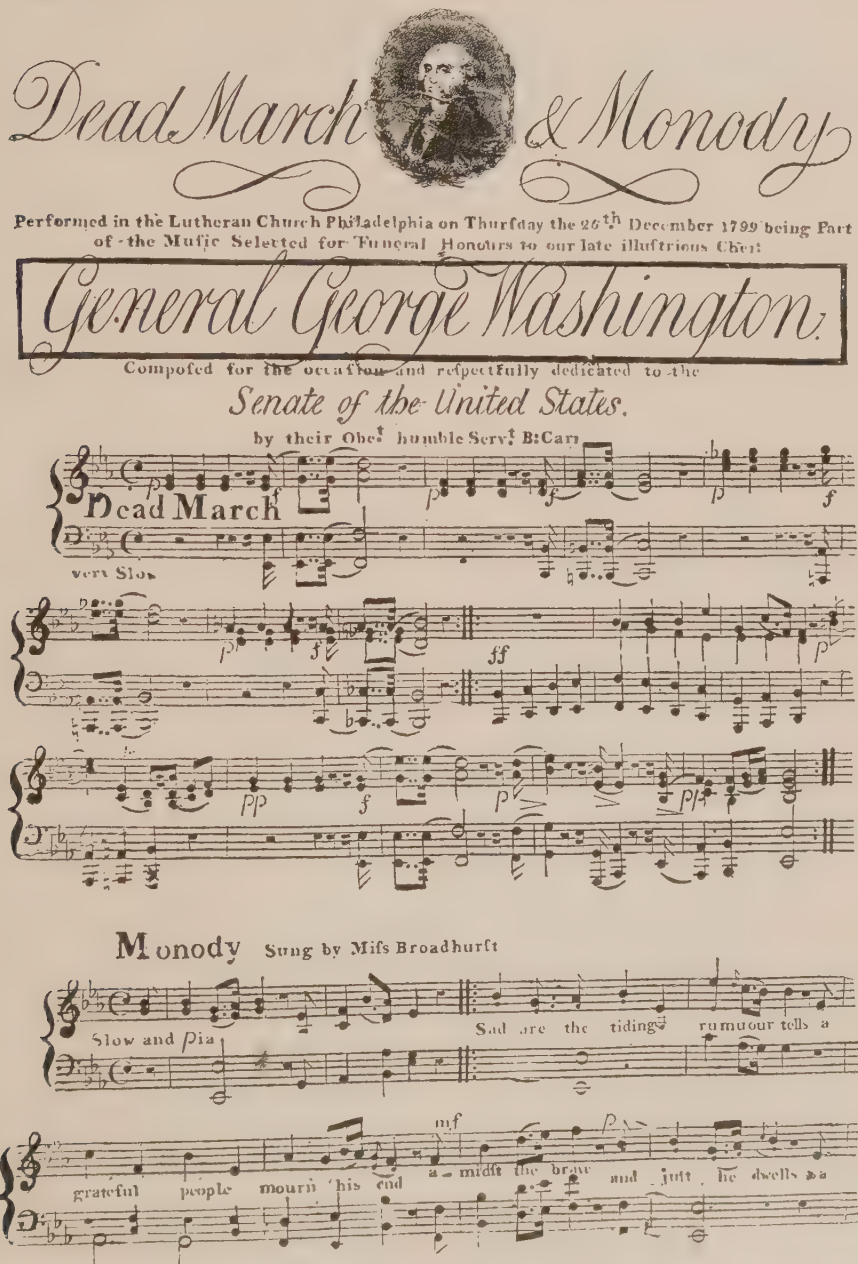
A young man came to Boston. I had a letter from his father asking me to look after his son. I found him. He said, "I have always been tied up at home, and I am going to enjoy my liberty." That was ten years ago. The last time I knew him he was a drunkard. He had his liberty, but he had found a greater bondage, and was crying out, "Oh, if I could only break these fetters!"—*Selected.*

—It is a great deal more honorable for a young man to be industrious and frugal and have a bank account, than to spend his money on gewgaws, pleasure seeking and gratifying his appetite, or even winning bicycle races. Nowadays young men seem to know little of the fine art of saving money. Indeed, careful economy is one of the Christian graces.

Funeral Services of George Washington

In Old Zion Lutheran Church, Philadelphia

IN the issue of December 20 *The Lutheran* prints a very interesting article from the pen of a successful antiquarian in the State of Pennsylvania, Mr. Julius F. Sachse, which we are permitted to present to our readers with accompanying illustrations through the kindness of the editor of *The Lutheran*. We are confident this bit of history will be especially appreciated by our young Lutheran readers:


Dead March & Monody
Performed in the Lutheran Church Philadelphia on Thursday the 26th December 1799 being Part of the Music Selected for Funeral Honours to our late illustrious Chief
General George Washington.
Composed for the occasion and respectfully dedicated to the
Senate of the United States.
by their Obed.t humble Servt. B:Carr
Dead March
very Slow
Monody Sung by Miss Broadhurst
Slow and pia
Sad are the tidings rumour tells a
grateful people mourn his end
a - midst the brave and just he dwells a

Performed in Zion Lutheran Church Thursday, Dec. 26, 1799, at the official funeral services of General George Washington

One of the most noteworthy Christmastides in the history of Philadelphia was, strange as it will seem to the reader of the present day, one of deep, universal sorrow—the culminative feature of which centered in that grand old Lutheran temple, which, until a few decades ago, stood in the very heart of the old city proper, at the southeast corner of Fourth and Cherry streets—Die Deutsche Zions Kirche (The German Zion Church). A venerable structure, memories of which still linger bright and green in the thoughts of many a Lutheran now rapidly approaching the Scriptural limit of three score and ten. The period alluded to was one of the closing years of the eighteenth century—1799. The occasion—the funeral obsequies of General George Washington.

An Historical Relic

A few months ago there was offered for sale at an auction house of the Quaker city a collection of Washington portraits. One of these was entirely unknown to collectors of Washingtonia. It was a small and insignificant one, used to embellish a piece of music of ancient date. On account of being a new portrait of Washington, there was some spirited bidding, and it was only secured by the Historical Society of Pennsylvania after a lively contest. The writer, upon examining the acquisition, found that it had a far greater value than that attributed to the unique Washington portrait. It was, in fact, some of the music performed and sung at the official State funeral of George Washington. This historical relic is here reproduced and forms the incentive to tell again to the present generation the story of the great Washington solemnities which took place in Zion Lutheran Church by resolution of the Congress of the United States, Philadelphia then being the capital of the Union.

Our story of the pageant and the solemn services is gleaned from accounts given by participants and eyewitnesses and official documents, amplified by the *fac-simile* of above historical relic.

Death of Washington

George Washington died at Mount Vernon, Saturday, December 14, 1799. The sad news reached Philadelphia, Wednesday, December 18. The gloom of sorrow on the people of the country was universal, political differences for the time being were lost sight of, both Federalist and Republican newspapers vied with each other in having the deepest black borders and rules in honor of the late chieftain, all asperities were forgotten, the good and nobility of the first President alone being remembered. Upon the day after the news reached Philadelphia President Adams sent a message to Congress officially announcing the death of Washington. The pastor and corporation at once sent a communication to Congress offering the use of Zion Lutheran Church for any public memorial services. This offer was thankfully accepted, and on Monday, December 23, when Congress reassembled, the following resolution was passed:

"Resolved, By the Senate and House of Representatives of the United States, that there be a funeral procession from Congress Hall to the German Lutheran Church, in honor of the memory of General George Washington, on Thursday, the 26th inst., and that an oration be prepared at the request of Congress, to be delivered before both Houses on that day; and that the President of the Senate and Speaker of the House of Representatives be desired to request one of the members of Congress to prepare and deliver the same."

As soon as notice was received by the church authorities that their offer was accepted by Congress they set to work, in conjunction with the committee of Congress and Messrs. Wignell and Reinagle of the New Theatre, in Chestnut street, to put the church in proper condition for the solemnities. The decorations and vocal music for the day were placed in the charge of Wignell and Reinagle, who then had an English operatic company in the city. The religious services were to be read by Bishop William White, assisted by Pastor Helmuth.

On the next day, December 25, the president of the congregation issued the following notice:

"Congress having accepted the German Lutheran Church, which was offered for the ceremonies, which are to take place on Thursday in honor of the memory of the late George Washington, the public (at the request of the Committee of Arrangements) are respectfully informed that the whole of the lower part of the church, and also four front pews of the gallery, will be reserved for the officers of the Government and public character, who have cards of invitation. The whole of the gallery, which will contain about 1400 persons, with the exception of four pews, will be open for the accommodation of our fellow citizens in general.

"Peter Kraft,

"Pres. of the Corporation of Zion Church."

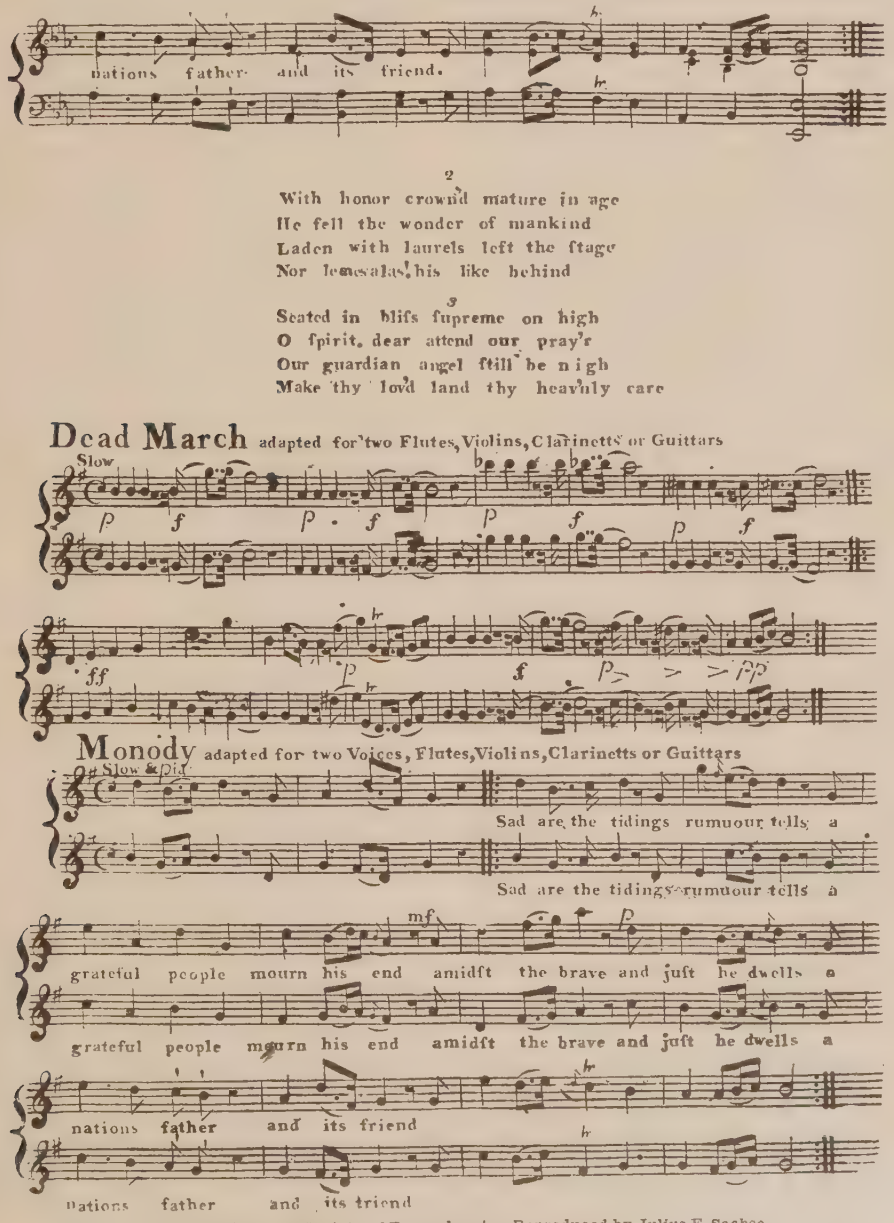
No Christmas services were held in the church, the decorators being busy until nightfall, at which time the beautiful church was completely draped in somber black, even the scarlet velvet of the Kanzel and altar being robed in its lenten garniture of black and silver. In front of the altar

railing a raised platform or catafalque was placed to receive the coffin.

The Funeral Procession

At the dawn of the day set, Thursday, December 26, sixteen guns were fired in quick succession, the battery being stationed in Center square, now covered by the public buildings or City Hall. A single gun was also fired every half hour until sunset.

The procession formed at eleven o'clock. The United States troops forming on Chestnut street, the right resting on Sixth street. The militia formed on Fifth street, with right resting on Chestnut street. Column was then formed and at noon the procession, under the command of Major-General MacPherson, moved down Sixth to Walnut, then to Fourth, and up to the church. During all of this time minute guns were fired.


nations father and its friend.
2
With honor crown'd mature in age
He fell the wonder of mankind
Laden with laurels left the ſtage
Nor leaves alas! his like behind
3
Seated in bliſs ſupreme on high
O ſpirit, dear attend our pray'r
Our guardian angel ſtill be nigh
Make thy lov'd land thy heav'nly care
Dead March adapted for two Flutes, Violins, Clarinetts or Guittars
Slow
Monody adapted for two Voices, Flutes, Violins, Clarinetts or Guittars
Slow & pia
Sad are the tidings rumuour tells a
Sad are the tidings rumuour tells a
grateful people mourn his end amidſt the brave and juſt he dwells a
grateful people mourn his end amidſt the brave and juſt he dwells a
nations father and its friend
nations father and its friend

Original in Historical Society of Pennsylvania. Reproduced by Julius F. Sachse

The cortege was a picturesque one and was immortalized by the pencil of Zirch, the enamel painter, who sketched it as it passed Market street. This was afterward engraved.

First came a mounted trumpeter, playing a dead march. Then followed a detachment of Wharton and McKean's Troop of Cavalry, in the center of which were carried standards covered with crape. Then followed General MacPherson and aides de camp, with various troops and companies of soldiers. After the military a sight was presented which has never been repeated in this country—viz., all the clergymen in the city, 134 in number, walking in procession, two by two, irrespective of denomination or faith. Here were to be seen, side by side, Rabbi and Priest, Universalist and Covenanter, German Dunker and Calvinist, Lutheran and Baptist, Presbyterian and Mennonite, and, last of all, Bishop White and Dr. Helmuth—all in somber black with white scarfs over their shoulder.

After the clergy came a white horse covered with black crape, his head ornamented with white and black plumes. He was saddled, with holster and pistols in place, while a pair of riding boots, reversed, were fastened to the stirrups. Then came a caisson with the bier. The civil section of the procession was formed by the Senate of the United States, House of Representatives, heads of departments, judiciary, etc., under command of the United States Marshal. The column was closed by the Society of the Cincinnati, Masonic Fraternity, City Councils and a large number of citizens. On the arrival at the church the procession halted, the troop in front of the bier forming into line, opening order and facing inward, resting on reversed arms. Through this avenue the bier and remainder of the procession passed into the church.

As the procession entered the church the solemn peals of the deep toned organ impressed the mind with the utmost solemnity and well prepared it for the occasion. This was the Tanneberger organ, whose equal was not to be found in all America, and to whose swelling notes the great Washington had frequently listened while President.

The bier was deposited in front of the pulpit beneath an elevated platform; then the civil authorities, headed by President Adams and his lady, entered the pews in the center of the church, the military taking the side pews, while the societies and citizens filled the galleries. After the organ prelude services were opened with an anthem by the female chorus from the theatre, stationed in the organ loft back of the pulpit, the solo being by Miss Huntly:

"Columbia's sons may now lament,
Their spear is broke, their bow unbent,
Their glory fled.
Among the dead great Washington lies,
Forever closed his eyes."

The service was then read by Bishop White. At the conclusion Mr. Darley of the Thespians sang a solo:

"His glorious deeds inspired my tongue,
While airs of joy from thence did flow,
To sorrows now I tune my song,
And set my harp to tunes of woe."

Major-General Henry Lee then ascended the pupit and delivered the oration, in which he reviewed the life of Washington from his first public appearance on the banks of the Monongahela until his death. It was in this oration, delivered in old Zion's Church, that Washington was first characterized in public as being "First in war, first in peace, and first in the hearts of his countrymen."

At the end of the oration the dead march, shown in the engraving, was played upon the organ; it was followed by the chief vocal number on the programme, the monody by Miss Broadhurst.

After some more instrumental music in the minor key, Mrs. Oldmixon sang the hymn:

"Angels ever bright and fair,
Take, O take, him to your care."

A bass solo by Mr. Carr was next in order:

"Lord, remember Thy people,
Make us to know Thy ways.
O guide our tongues with meekness
Daily to sing Thy praise."

The musical programme ended with a solo by Mrs. Worrell, and chorus:

"Pious orgies—pious airs,
Decent sorrow—decent prayers
Will to the Lord ascend
And move His pity, and regain His love."

Chorus:

"His body is buried in peace
But his name liveth evermore."

At the end of this chorus the full bands and kettle drums struck up a martial air, the bier was taken out of the north door and placed in the middle of Cherry street, a battalion of infantry fired three volleys over the bier, and the official funeral of Washington was at an end, the military re-forming and marching to quarters to the tune of the "President's March."

The decorations remained in the church until the following Easter, and were utilized for holding the first celebration of Washington's birthday, February 22, 1800.

Those Pictures

A subscriber writes: "I received the pictures and am greatly pleased with them." See page 22 for particulars.

Book Notes

DOST THOU BELIEVE; OR, CANDID TALKS ON VITAL THEMES. By Joseph A. Seiss, D.D., LL.D. Pp. 382. 75 cents. Board of Publication of the General Council, 1522 Arch street, Philadelphia.

This series of lectures was originally published at the request of numerous hearers under the heading "Right Life;" a second edition is now issued with the new title. The object is to induce thinking young people, non-churchgoers, and persons in doubt or indifference respecting religion to undertake a candid survey of the leading questions of faith. The investigations are not new, but popularly summarize the results of more systematic studies. The best apologetic literature has been consulted and used. The topics are such as Belief in God, Religion, Reason and Revelation, The Revelation by Christ, Christ, the Only Hope, Faith and Unbelief, etc. It is eloquent, interesting and convincing; and it could prove to be the power of God's Word for one in whom faith is dying or dormant. The style is characteristically pure and flowing. We cannot understand the omission of all index, since such a book is for reference as well as for reading.

THE CHIEF THINGS. By Rev. A. W. Snyder. Pp. 195. $1. Thomas Whittaker, 2 and 3 Bible House, New York.

To "The Average Man" this book is dedicated. It is popular theology, presented in brief, readable essays. Throughout it is Scriptural and evangelical--with one notable exception. When the author discusses "What is it to be a Christian?" he loses all the favor he has won by his ignorance of the Protestant Gibraltar: Justification by faith alone. It is the only slip, but it is a serious one.

A STUDY OF CHRISTIAN MISSIONS. By William Newton Clarke, D.D. Pp. 268. $1.25. Charles Scribner's Sons, New York.

Professor Clarke, the author of "An Outline of Christian Theology," "Can I Believe in God the Father," etc., has been marked as a thoughtful and logical Christian, who has the gift of presenting what is profound with rare simplicity and force. He dedicates this volume to the pastors of America, and it would be well for them to read his words, not merely that their interest in missions might be stimulated, but also that they might gain afresh a view of the fundamental motives, purposes and glory of their position. Here are some of the chapters: The Missionary Character of Christianity; The Missionary Motive; The Object; Christianity and Other Religions; Denominations in Missions; The Outlook. We like this volume (from an evangelical standpoint) more than some others from the same pen—it makes so much of Christ and what He does. We think, however, that the chapter on "The Present Crisis in Missions" is somewhat overwrought.

ECUMENICAL MISSIONARY CONFERENCE, NEW YORK, 1900. Two vols., pp. 558, 484. American Tract Society, New York. $1.50 for the two volumes.

We cannot conceive how any one with a true interest in the cause of Christ and with opportunity to read at all could wish to be without this report, furnished as it is in such fine form and at so cheap a price. It is veritably a *multum in parvo*, furnishing information for everything at all related to Christian missions, and deep inspiration for Christian life and action in every sphere. It contains an account of the conference, with a lengthy digest of every address and discussion; to these has been added a carefully prepared bibliography of nineteenth century missionary literature, enumerating 1500 volumes; a good index closes the whole. There are surveys of all mission fields, statistical information which is thorough, discussions of all problems in missions, statements of true missionary motive, outlooks upon the prospects. All has been well classified and made accessible for ready reference. We can only regret that so valuable a work is not illustrated, though doubtless such an addition would have involved an immense task in the way of selection and some decided advance in cost.

DR. MARTIN LUTHER AND THE REFORMATION. Presented in Catechetical Form to the Dear Youth of Our Church by S. Poppen, Ev. Luth. Pastor. Translated by Benj. F. Hoefer and Emanuel Poppen.

An excellent little history in catechetical form, which may be obtained from Rev. Benj. F. Hoefer, 629 Hobart street, Toledo, O., for 10 cents, in plain paper cover, and 15 cents in embossed paper cover.

NATURE'S MIRACLES: FAMILIAR TALKS ON SCIENCE. Vol. III, Electricity and Magnetism. By Elisha Gray, LL.D. Fords, Howard & Hulbert, New York. Pp. 248. 60 cents net.

For those who read the previous two volumes this will be a welcomed third. It concludes the series and discusses the subjects which are perhaps of widest public interest among scientific matters, and which are the

special fields of knowledge for Professor Gray. It is true that his space is limited and he has room for very few diagrams, but his explanations are lucid, and all will find delight in following his agreeable, but exact and accurate, accounts. Electrical currents and generators; the measurement of electricity; the telegraph; telephone; telautograph; submarine and wireless telegraphy; the use of electromagnetism in manufacturing purposes, as at Niagara Falls—these are among the topics treated. The three volumes together form a handy source of scientific information.

THE SCIENTIFIC EVIDENCES OF REVEALED RELIGION. The Bishop Paddock Lectures for 1900. By Rev. Charles Woodruff Shields, D.D., LL.D. Pp. 259. $1.50. Charles Scribner's Sons, New York.

We have but one objection to this book; its title is somewhat misleading. It assumes in beginning the existence of a personal God, a revelation from Him in the Holy Scriptures, and the integrity of the present canon of the Scriptures. It then proceeds to establish the scientific truth of the Scriptures, drawing its material from the scientific fields of Astronomy, Geology and Anthropology. Its title would thus seem to read better, "The Scientific Truth of the Holy Scriptures." It is thus an excellent piece of work, coming from the long study of one who is Professor of the Harmony of Science and Revealed Religion in Princeton University. In the publication as here issued certain chapters have been added to the lectures as originally delivered, somewhat in the nature of appendices; they discuss "Bishop Butler's Contribution to the Christian Evidences," "The Mythical Theory of Revealed Religion," and "The Historical Evidence of Revealed Religion." In some respects the volume is a valuable addition to apologetic study.

ROYAL HELPS FOR LOYAL LIVING. Compiled by Martha Wallace Richardson. Pp. 383. 50 cents. Thomas Whittaker, 2 and 3 Bible House, New York.

A daily text book, providing a well selected Scripture passage for each day, with accompanying and appropriate excerpts from poets, preachers, essayists and other writers, both ancient and modern. Being provided with a subject-index, the book serves also as a small cyclopedia of quotations.

THE BUSINESS MAN'S RELIGION. By Amos R. Wells. Pp. 67. 50 cents. Fleming H. Revell Co., New York, Chicago and Toronto.

This is a handful (five) of plain, straight talks to pastors and business men by a business man, as to the business man's place and way in the Church, Prayer Meeting, Sunday School, Office, Home. Both pastors and business men will do well to give Mr. Wells an audience.

JOHN THE BAPTIST. By F. B. Meyer, B.A. Pp. 252. $1. Fleming H. Revell Co., New York, Chicago and Toronto.

The author's reputation as a devotional writer, deep student of the Scriptures and commentator upon Bible biographies will establish this book. The many who have profited from his series of "Old Testament Heroes" will welcome the companion "New Testament Heroes." The spirit of this volume is the same as in all his others—deeply imbued with the spirit of God's Word. While ever faithful to that now growingly universal Lutheran doctrine that the Holy Spirit comes in and through God's Word only, Mr. Meyer yet holds the Keswick notions concerning the Third Person in the Trinity.

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Luther League Topics

Outlined and Reviewed by Rev. C. Armand Miller

Second Week in Lent. March 3, 1901.

Christ Perfect Through Suffering

(Heb. 11, 10-15)

Themes for Papers.—"The Sufferings of Christ."—"The Purpose of His Sufferings."—"The Fitness of His Sufferings."—"Practical Lessons."

Lessons for Our Own Lives: 1. *We must trust in the true humanity of our Lord.* Suffering lies at the basis of salvation. That Christ bore our sins for us is a fundamental fact. But if He was only in appearance a man, if He had only the shadowy form of humanity, like the angels who assumed a visible shape for a brief and temporary purpose, then we have had no real atonement, and "without shedding of blood there is no remission." Let us study, then, the passages given in the topic, which establish the true humanity of Jesus Christ, and let us fix our hope on the fact that a man suffered for us, and that a man rose from the dead and sits in Heaven, at the right hand of the Father, to-day.

2. *We must trust in the true divinity of our Lord.* No mere man could have done what we needed. If he was a man in all things like other men, He would have had His own sins to expiate, like the high priest, who must first offer sacrifice for his own sins. If He was a mere man, but sinless, like Adam before the fall, he could at most, by his substitutionary sacrifice, have saved one other man from death. But we need an atonement that will cover every sin of every man. In the God-Man the problem is solved. The true Man can atone for men. The true God, inseparably united with humanity, can give to the suffering and sacrifice infinite value. No need, then, for any other plan or scheme of salvation, for sacrifices to-day for sin, for merits of saints or angels. This is our hope, that the Captain of our salvation, "true God, begotten from eternity of the Father, and also true man, born of the Virgin Mary, is our Lord, who hath redeemed us."

3. *Let us trust in Christ as our Redeemer.* Not merely in the truths concerning Christ, which we have been considering, but in the Blessed Person who has atoned, and by His sufferings was made perfect, that is, completely fitted, to accomplish our salvation. No correctness of doctrine can save us. No compliance with churchly rites can of itself save us. The power of our baptism to our salvation depends on the sincere acceptance of its grace by faith. The blessing of the Sacrament of the Body and Blood of the Lord comes only to the true believer. Are we trusting in *Him?* That He was made perfect is of no value to us unless we depend entirely upon His sacrifice, and intrust ourselves to Him.

Third Week in Lent. March 10, 1901.

Christ in the Depths

(Heb. v, 4-10)

Themes for Papers.—"The Lesson of Obedience."—"Strong Crying and Tears."—"The Author of Salvation."

Lessons for Our Own Lives: 1. We cannot appreciate the power of sin and its hatefulness, nor our debt of gratitude to God, unless we have fellowship with Christ in His sufferings, go down with Him into the depths, watch and pray and weep with Him in Gethsemane. There can be no more important season than that of Lent, for there can be no more important lesson for us to learn than that of the cost of our redemption. We are inclined to take our spiritual privileges and blessings too easily, by far. It seems to us a matter of course that we have forgiveness and God's grace, as it seems to us a matter of course that we are free. But freedom is not a matter of course. Our forefathers bled and died that we might be free. And Christ suffered and died the death of agony and shame that we might possess what we value so lightly. Oh, to see how He endured, to hear His "De Profundis," it would make us more earnest, more grateful.

2. *The chief part of His sufferings was not the physical anguish.* That was awful beyond our conception. The bitterness of infinite death was in what He underwent. The scourge, the nails, the harrowing details of His terrible pains is enough to move us to tears. But this He seems scarcely to have deigned to notice. In Gethsemane there was the struggle of the will to accept the awful place of the guilty, the sense of the sin He was appropriating, the anticipation of the Father's face turned away from Him, the Sin-bearer. And when that awful moment came, and He cried out, "Why hast Thou forsaken me?" it was the agony of soul and not the pangs of the tortured body that called forth the cry. He hated sin, its contact was hateful to Him, more than would be to us the loathsomeness of a pest-house, yet here was He with the "accumulated guilt of the world upon Him, in God's sight

The Luther League Topics (complete lessons, of which the above are outlines and reviews), in 32 page pamphlet, covering three months, can be supplied at nominal rates by Luther League Review, Box 576, New York, N. Y.

the culprit of all culprits the world has ever known." And it was for us, that He might be the Author of our salvation, and that we might go free. Shall we appreciate what He did and endured? Shall we make light of sin, when it bore so heavily upon Him?

Fourth Week in Lent. March 17, 1901.

Christ Our Sacrifice

(Heb. x, 1-14)

Themes for Papers.—"The Sacrifices of Bulls and Goats."—"The Sacrifice of Christ."—"Our Acceptable Sacrifice."

Lessons for Our Own Lives: 1. *"One sacrifice for sins forever."* This is our sanctification, our only way to holiness. Trusting in the sacrifice once for all, we have forgiveness and the implanting of the new life of sanctification. A young man, dying, asked, "But what punishment will there be yet for my sins?" How good to be able to say to him, "None, none; all the punishment has been already borne, once for all, by Christ." One sacrifice for sin. Rome's theory of a bloodless sacrifice in the mass is as untrue as are so many other things in her teaching of religion. No sacrifice for me, no sacrifice for any priest to make, nothing lacking in the perfect sacrifice of Christ, finished long, long ago! Have you understood it, or are you trusting in Christ and yet fearing and expecting that there will yet be some punishment that you will have to bear? There were many sacrifices before He came, but they were only to point to Him, to keep in men's minds the remembrance that sin must be expiated. They did not really remove sin. Only the one great sacrifice, "once for all," did or could do that. Now you, like the bitten Israelites, have only to look to the tree, with its burden, and you have life.

2. *But we may offer acceptable sacrifice.* A "voluntary, rational, self-surrender to the will of God" is a true sacrifice, but *not a sacrifice for sin.* We may and ought to render constantly to God our joyful, loving sacrifice of heart and life, of lips and deeds, but all this is the eucharistic, or thanksgiving sacrifice, not the atoning sacrifice. All this does not bring pardon, but follows it, and is the expression of our appreciation of the forgiveness purchased and bestowed through the great sin-offering of our High Priest on Calvary. Are you presenting your bodies a living sacrifice? (Rom. 12: 1). That is your reasonable service. If you have with joy accepted the sacrifice of Christ for sin you will gladly join with His people not only in the sacrificial acts of our beautiful liturgy, but in the sacrifice of a surrendered will.

Fifth Week in Lent. March 24, 1901.

Christ Our Intercessor

(Heb. vii, 23-27)

Themes for Papers.—"Our Advocate."—"The Need of Christ's Intercession."—"The Nature of His Intercession."

Lessons for Our Own Lives: 1. *He is able to save.* Men differ widely in the causes that keep them away from Christ and out of His Church. Some, the most, are held back by a lack of the realization of their sin. They think too little of their need and are not driven by a real fear of the power of sin to find help in God. And others feel so deeply the might of evil, are so well acquainted with temptation's power, and know so little of what Christ is able to do, that they stay away from Him because they are so great sinners, and because they fear they will only succumb again to the strength of habit, the might of sin. This word is for the latter class. He is able to save. Not only those who have sinned little, but those who have sinned much. Not only for a while, so long as the fervor of feeling remains, so long as the fresh impulses are predominant, but "to the uttermost," in time, and in degree. He is able to keep that which is committed unto Him. He is able to make grace abound. He is able to break the chains of habit, to keep the impulse fresh, to continue the predominance of the better will. Of this His intercessory office is the pledge and the explanation. "He ever liveth," and so long as He lives "He liveth to make intercession for us." We have but to come to God through Him, and His abiding presence at the Father's right hand, His never failing advocacy of our cause, His longing desire to see of the travail of His soul and be satisfied, assure us of His sympathy, His love and His success.

Palm Sunday. March 31, 1901.

Christ on the Throne

(Heb. xii, 1-3)

Themes for Papers.—"The Author and Finisher of Faith."—"The Pathway to the Throne."—"The King of Kings."

Lessons for Our Own Lives: 1. *Let us run the race.* It is set for us to run. Far more hangs on our victory here than ever hung on the much prized games of the Greeks at Olympus. And here each one can be the victor and receive the prize. We are now in the arena. Those who in their time were steadfast and victorious, bearing witness in all they said and did, of the Christ and His power, are looking on. There is enough to inspire and encourage us, enough to spur us

on to utmost endeavor, laying aside every hindrance. We may be weary, but we are not so weary as were the martyrs, the witnesses (*marturoi*), who now surround us like a great cloud. And the prize is great enough, and the King is watching us. In that we find the strongest impulse and the greatest source of strength. Only let us not fail of our part, which the next thought offers us.

2. "*Looking unto Jesus.*" The runner fixes his eyes steadily on the goal before him. But much more than that is here meant. Looking unto Jesus brings the new strength, and gives the continual power for the completion of the task. He is the Forerunner, the one who has gone through the same experience before us. His example is our supreme model. And He is the Perfecter, who has brought to perfection the same course, through weariness and pain, and has reached the goal to which we tend. His victory is the pattern and the assurance of ours. And He has reached the throne, from which He sends continual stores of strength for us. To fix the eye on Him means to turn away from all that distracts or attracts, and thus hinders us in our race. Like the fabled racer who dropped apples of gold which his competitor stopped to pick up, thus losing the race, our Adversary is seeking always to draw our attention from the supreme end, and to turn away heart and eyes from the source and spring of our hope and power. Looking unto Jesus! Let this be our motto, for not in self, nor in the world will we find that which can save or aid us. Thank God that He is now on the throne, and that we are the objects of His care and of His infinite, royal might!

Helpful Boys

Miss Frances E. Willard tells this story of "three splendid boys I once knew. Their father died, and their dear mother was left to bring them up and to earn the money with which to do it. So the boys set in to help her. By taking a few boarders, doing the work herself, and practicing strict economy, this blessed woman kept out of debt and gave each of her sons a thorough college education. But if they hadn't worked like beavers to help her she never could have done it. Her oldest boy, only 14, treated his mother as if she were the girl he loved best. He took the heavy jobs of housework off her hands, put on his big apron and went to work with a will, washed the potatoes, pounded the clothes, ground the coffee, waited on the table—did anything and everything that he could coax her to let him do; and the two younger ones followed his example right along. Those boys never wasted their mother's money on tobacco, beer, or cards. They kept at work, and found any amount of pleasure in it. They were happy, jolly boys, too, full of fun, and everybody not only liked but respected them. All the girls in town praised them; and I don't know any better fortune for a boy than to be praised by good girls, nor anything that boys like better. They all married noble and true women, and to-day one of these boys is the president of a college, goes to Europe every year almost, and is in demand for every good word and work; another lives in one of the most elegant houses in Evanston, and is my own beloved physician, while the third is a well-to-do wholesale grocer in Pueblo, and a member of the city council."

Busy!

That is a happy word. Rest is pleasant only when we use it for enjoying some good work done, or for preparing for some good work going to be done. The exalted meaning of life is accepting God's call to follow Him in the work of changing the world; to be busy in doing God's will. The world is full of work; thank God that it is also filling with busy people. We cannot do all that is to be done, but we can do our share, and when we do that, God says: "Well done." After two months of rest we find abundance of work for every person in church and home, and, best of all, we find almost all eager to be at it. The schools are crowded bee-hives. Sunday schools are bright and strong, Church services show the healthy vigor of happy throngs. Yes, we are busy. Let us praise God for the honor He bestows in letting us share in His abiding work. Our work is great, some say hard; no, not hard, but great. Does Paul think his work was hard? Only great. Let this be our motto in God's service: "Not hard, only great, then busy will mean happy."—*Exchange.*

Almanacs Received

— The Lutheran Almanac and Year Book for 1901. Fifty-first year. Edited by Grace M. Sheeleigh. Lutheran Publication Society, 1424 Arch street, Philadelphia, Pa. Price, 10 cents.

— The Lutheran Church Almanac for 1901, authorized by the General Council of the Evangelical Lutheran Church in North America. The General Council Press, 1522 Arch street, Philadelphia, Pa. Price, 10 cents.

— Der Lutherische Kalender für 1901. General Council Publication House, 1522 Arch street, Philadelphia, Pa. Price, 10 cents.

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IN THE INTERESTS OF

The Lutheran Church and her Young People.

Edited by E. F. Eilert,

WITH

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Editorial

What is the League's opportunity in the new century is a matter for consideration and discussion by all our Leagues, individual and central. The thought was advanced by a speaker at a recent central meeting and attention called to what was the condition of this country in a religious way at the beginning of the last century, how much it had improved, and therefore what our opportunities and responsibilities as Christians are. Shall we be found lacking ?

The Lutheran Church certainly stands face to face with magnificent opportunities. Will she make the most of them ? Or will she be content to do only a half or a third of what she might ? If she means to do her best, then Lutherans must set themselves to doing a few things more heartily than hitherto. First, we need to believe in our Church and her mission, every member of us. A few consecrated members are not enough. There must be a new and more hearty devotion throughout our whole membership. Second, we must set ourselves persistently to produce in the rising generation thorough and Church loving Lutherans. Third, we must learn to give more liberally both to our local work and the work of the Church at large. Wanted to-day among all our Lutherans a better acquaintance with and more and larger contributions to all the interests of our Church.

The coming Lenten season ought to be marked by a great increase in our contributions to the work of the Church. Among all denominations special efforts in this direction are being put forth to commemorate the birth of the new century. We Lutherans ought to catch at least some of this spirit and do more for our great work. If every League member would make a little extra effort in this direction the whole Church would be affected by it. Try it, fellow members.

As members of the Luther League we ought to be the most faithful attendants at the Church services. A League whose members are not faithful to the Church services is sure to prove a hindrance instead of a help.

The lack of Scriptural knowledge in these days of general intelligence seems remarkable, and attention is now being called more and more to this fact. Bible scholars believe that the time has come when there will be a more diligent study of the Scriptures, and it is to be hoped that their wish may become a fact. Recently, it is related, a member of a Young People's Society in one of our growing Western cities, believing that the young people were not giving the Bible the place it should hold in Christian development and activity, conducted an examination to test the knowledge of the members of that society. It is said that " in inteligence, ability and consecration " it ranked among the best societies in the city. A series of questions covering the simplest facts of the Bible were

submitted for written answers. Fourteen young people took part in the test. Thirteen questions were given, and the average correct answers were not more than three out of fourteen. Is it not time that our Leagues and Young People's Societies give greater attention to the study of the Word? A revival in the churches is planned by some of the ablest ministers and laymen of this country, but a revival of Bible study is very necessary to the quickening of the spiritual life and the advancement of any spiritual revival.

"Remember the Sabbath day to keep it holy" is an old commandment, considered so old by many that it is unnecessary to heed it, and by others as abrogated by the new dispensation; but to those of us who have been taught to keep the commandments it is very refreshing to read of the negro cyclist who was offered $700 to enter into a contest, but declined because the day fixed was Sunday. When it was insisted that he should ride and he positively declined, he was asked why, and he replied, "My mother taught me to keep this day, and I cannot forget what she taught me." Would that many who are now forgetful of their early training would remember what their mothers taught them.

That there is no short road to learning has been frequently proven, but yet there are many in these days who not only make haste to be rich, but make haste also to gain an education without proper foundation and without proper work. A young man who was anxious for an education, and had decided to go to college, but thought the time too long for the course, asked the president if it would not be possible for him to finish in three years. To this the president replied: "Young man, when God wants to make a squash he takes six months, but when He wants to make an oak He takes 100 years."

At a recent Sunday School meeting one of the teachers called attention to the lack of personal responsibility on the part of the young people, and that so many go through life without any aim, and without feeling the necessity of doing or even thinking about that which is to be done. While we are "not to be anxious for the morrow," yet we are to remember our daily duties and to do them faithfully. It would be well if this subject of responsibility were fully considered in our meetings as well as by the individual members.

What an epidemic la grippe is! One hundred thousand victims in Chicago, 150,000 in New York City, and a proportionate number in Philadelphia. Those who have suffered seem to attract attention, and it is considered strange if to the question, "Have you had la grippe?" the answer is in the negative. As the writer lay upon his bed suffering, he thought of the effect upon Church work if every member could get such a grip upon some feature of it as the disease has upon its patients. There would be such a revival and refreshing that our pastors would not understand why there had been so much lifelessness in the past. The disease may be a good teacher to lead us to see our duty in that work which the Lord has given us to do.

Could we with ink the ocean fill,
And were the skies of parchment made;
Were every stalk on earth a quill,
And every man a scribe by trade;
To write the love of God above,
Would drain the ocean dry;
Nor could the scroll contain the whole—
Though stretched from sky to sky.

—Let not thy praises be transient—a fit of music, and then the instrument hung by the wall till another gaudy day of some remarkable providence makes thee take it down. God comes not guestwise to His saints' house, but to dwell with them. David took this up for a life work: "As long as I live, I will praise thee."—*Selected.*

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Our Churches and Institutions

IN SOME OF THE LARGE CITIES

New York City

— Rev. A. A. King, formerly of Glen Gardner, N. J., is contemplating the beginning of an English Lutheran mission this month in the neighborhood of 140th street and Willis avenue. He has made a survey of the field, which presents a most encouraging outlook.

Brooklyn

— The fifth anniversary of the organization of the Evangelical Lutheran Church of the Holy Trinity, Rev. A. Steimle, pastor, was appropriately observed Sunday morning and evening, January 13, at the church, on Cumberland street, near De Kalb avenue. The anniversary sermon was delivered by the pastor at the morning service. The special features of the evening were addresses by the Rev. H. S. Knabenschuh of Christ Church, and the Hon. Charles A. Schieren, ex-Mayor of Brooklyn. The musical portion of the evening programme was sustained by the Choral Society of the church, numbering 60 voices, and the vested boy choir, together with the Philharmonic Sextette. The congregation of Holy Trinity was organized five years ago by a number of young Lutherans, who preferred worshiping their Lord in the English language. A call was extended to the Rev. Mr. Steimle, then pastor of one of the General Council's English Lutheran missions in the West. The invitation to be the pastor of the new charge was accepted, and under his faithful pastorate the work has greatly prospered. At present the membership of the congregation is 260, while the Sunday school has an enrollment of 200 scholars and teachers. A branch Sunday school is also conducted under the superintendency of the pastor, which is also in a flourishing condition, having about 100 on the membership roll.

Chicago

— The friends of English Lutheranism had occasion for rejoicing on Sunday, January 13. At that time St. Luke's English Evangelical Lutheran Church, of Meriana and Francisco streets, near Logan square, was dedicated. The church was dedicated at the morning service by Rev. Austin D. Crile. The dedicatory sermon was preached by Dr. Weidner, who very clearly developed the meaning of the name of the church. The church is a faithful embodiment of the best ideas of church architecture. It has been finely furnished with carpet, pews, altar, lectern, pulpit and robing room. The interior is very churchly. There is a Sunday school room on the first floor and the audience room is on the second floor. The structure is of brick and the location is excellent. The work has been under the leadership of Student M. E. Haberland of Chicago Seminary. This is the second church Mr. Haberland has organized and built in Chicago. Revs. Sadtler, Frederick and Kabele addressed the afternoon meeting. The Rev. Prof. Krauss preached in the evening. St. Luke's has a bright future.

Albany

— Rev. P. G. Seegers of Albany, N. Y., was recently unanimously elected pastor of St. John's Lutheran Church, Easton, Pa.

Rochester

— Rev. Wm. J. Miller, Rochester, N. Y., has accepted the call extended him by Zion's Church, Greensburg, Pa., and will take charge in the near future.

Cleveland

— The General Council mission at this place rejoices in the fact that the beginning of the new century finds them free of debt. During the month of December $900 was raised for this purpose.

Jersey City

— Holy Trinity Lutheran Church, on Mercer street, Rev. E. E. Neudewitz, pastor, was dedicated on January 20. The new church was recently purchased of the Scotch Presbyterian congregation for $23,000. Extensive improvements were made to make it thoroughly churchly in appearance, which has been accomplished with great success. Services were held during the entire week following, and neighboring pastors and laymen were on the programme.

PENNSYLVANIA

— Grace Lutheran congregation, Bethlehem, Pa., celebrated the tenth anniversary of the pastorate of Rev. F. F. Fry on the closing Sunday of last year. As a substantial proof of their appreciation of his faithfu and successful work the congregation presented him with a purse containing nearly $300. Five hundred and eighty-eight members were received during the

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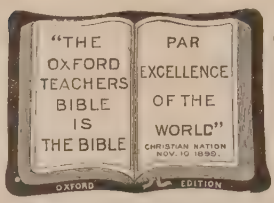

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ten years and the total contributions exceeded $80,000.

OHIO

— Hamma Divinity Hall, one of the buildings of Wittenberg Theological Seminary at Springfield, Ohio, was destroyed by fire during the night of December 28, 1900. Most of the inmates were away on the holiday vacation, and even those who remained saved nothing but the clothes they were wearing at the time, everything else being a total loss. The building will be rebuilt at once, whatever being needed above the insurance will be provided for by Dr. and Mrs. Hamma. Subscriptions are being received by the professors to make good the loss of books, etc., sustained by some of the students.

— The handsome, neat and churchly edifice of the St. Johns Lutheran Church, near Van Wert, Ohio, was dedicated to the service of the Triune God on Sunday, January 6, and services were held throughout the week following. Rev. E. M. Potts is the efficient and popular pastor.

— On January 13 Rev. Geo. H. Schnur was formally and impressively installed as pastor of Calvary Lutheran Church, Chillicothe, Ohio. The congregation is holding services in the hall of the Foulke Block.

MISCELLANY

— Holy Trinity Lutheran Church of Elizabeth, N. J., will be dedicated on February 3. The pastor, Rev. F. C. Krapf, is making every effort to meet the expenses incidental thereto, and appeals to Lutherans to assist in this difficult field by sending $1 or more toward the cost of the chapel.

— Rev. J. A. Leas, pastor of St. Paul's English Lutheran Church of Red Wing, has accepted a call to St. James' Church, Portland, Ore. Rev. Leas has served the congregation in Red Wing five years, having come to Red Wing from Goshen, Ind., his first charge. During this time he has organized the congregations at Goodhue, Minn., and at Ellsworth, Wis. He also commenced the work at Cannon Falls, where we now have a prosperous little congregation. He will remain in Red Wing until after Easter.

— The San Juan (Porto Rico) *News* says: "The little chapel of the Lutheran Church was handsomely decorated on Christmas Day and a large congregation witnessed the celebration. An excellent programme, consisting of songs, Scriptural recitations and dialogues, was rendered. The anthem, "Hark What Celestial Sounds," was most ably and proficiently rendered by Miss Samuel, Miss Cummings and Mr. C. Bunting Hamilton. Mr. Erik Kolthoff accompanied on the piccolo. Mr. G. Crawford played the organ. An address by the Rev. Richards concluded the programme.

— Among the papers that have come to our desk recently in more convenient shape and improved appearance are the *Lutheran Standard* of Columbus and the *Lutherischer Kirchenfreund* of Chicago.

FLORIDA.

Two Weeks' Tour via Pennsylvania Railroad.

The first Pennsylvania Railroad tour of the season to Jacksonville, allowing two weeks in Florida, will leave New York, Philadelphia, Baltimore and Washington by special train on February 5.

Excursion tickets, including railway transportation, Pullman accommodations (one berth), and meals *en route* in both directions while traveling on the special train, will be sold at the following rates: New York, $50.00; Philadelphia, Harrisburg, Baltimore and Washington, $48.00; Pittsburg, $53.00, and at proportionate rates from other points.

For tickets, itineraries and other information apply to ticket agents: Tourist Agent at 1196 Broadway, New York; 4 Court Street, Brooklyn; 789 Broad Street, Newark, N. J.; B. Courlaender, Jr., Passenger Agent Baltimore District, Baltimore, Md.; Colin Studds, Passenger Agent Southeastern District, Washington, D. C.; Thos. E. Watt, Passenger Agent Western District, Pittsburg, Pa.; or to Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

Luther League

SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

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Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and the District of Columbia.

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LUTHER LEAGUE OF RED RIVER VALLEY.
Pres., PROF. E. D. BUSBY. - - Moorhead, Minn.
Sec'y, PROF. H. H. AAKER, - - Moorhead, Minn.

NEW YORK STATE

New York City

— The Luther League of New York City held its annual meeting in Holy Trinity Church on January 21. The following were elected officers: Pres., Fred. H. Wefer; vice-pres., W. H. Rose; rec. sec., G. A. Kuhirt; cor. and fin. sec., Frank E. Jackson; treas., H. D. Brandes. The semi-annual convention of the League will be held in the Church of the Atonement on March 21. The next regular meeting of delegates will be held on February 26.

— At the annual meeting of the Luther League of the Church of the Atonement these officers were elected for the year: Pres., C. Egler; vice-pres., Miss S. D. Fricke; treas., W. D. Koopmann; rec. sec., Miss L. Muth; cor. sec., Miss K. Berger; fin. sec., C. Emmons. The League now numbers 65 members.

— On January 31 the Luther League of Christ Church, numbering 20 members, gave an entertainment in the church.

— There will be an illustrated lecture on "A Trip Through Germany," by Mr. A. J. D. Wedemeyer, in the lecture room of Holy Trinity Church, 45-47 West Twenty-first street, under the auspices of the Luther League, on Thursday evening, February 21. Mr. Wedemeyer has traveled extensively in Germany, Norway and Sweden, has visited every place in any way connected with Luther, and his lecture will be of great interest to all Lutherans. The members of the Luther Leagues of Greater New York and their friends are cordially invited to be present.

Rhinebeck District

— The Luther League of our church at West Camp recently elected the following officers: Pres., Mrs. Winnie Finch; vice-pres., Lillie Miller; rec. sec., Bessie Moore; cor. sec., May

Beare; treas., Winnie Finch; pianist, Mrs. A. S. Hain; assist., Etta Snyder. The League presented its pastor, Rev. A. S. Hain, with a Christmas gift of $10.

— On January 20 the Young People's Society of Immanuel German Lutheran Church of Hudson celebrated its ninth anniversary.

Albany and Vicinity

— Two oak alms baskets have recently been consecrated to use as the gift of the Young People's Society of the German Lutheran Church of Amsterdam, N. Y., Rev. O. C. Konrad, pastor.

Rochester District

— The Luther League of Rochester and vicinity heid its annual meeting at the Grace Lutheran Church, corner Bay and Niagara streets, last month. The president, Rev. G. H. Gomph of Pittsford, N. Y., submitted his annual report, which showed the League to be in a flourishing condition, and closed by wishing the League God's richest blessing in the future. The secretary, Miss G. Frank of Church of Reformation, reported that ten societies are connected with the League, with a total membership of 600. The treasurer, Miss M. Rohr of Grace Church, reported a comfortable balance in the treasury. The following officers were elected: Pres., F. E. Gugelman, Reformation; vice-pres., W. J. Steinhauser, Reformation; German rec. sec., J. Welmer, Concordia; English rec. sec., Miss G. Frank, Reformation; cor. sec., Miss E. Margrander, Zion's; fin. sec., Miss C. Meier, Reformation; treas., Miss M. Rohr, Grace; Executive Committee, W. J. Steinhauser, Miss E. Margrander, Miss A. Fricker, William Repp, Miss H. C. Strauchen, Miss L. Barringer, Mr. F. Werner, Miss Johnson and Mr. Imschualger. After the meeting the Leaguers adjourned to the parlors of the church, where refreshments were served by the young ladies of Grace Church, and a most enjoyable evening was passed.

— The Lutheran "Workers" of the Church of Reformation held their annual meeting January 8. The following were elected officers: Pres., Miss Bertha Bergman; vice-pres., Miss Amelia Hoehn; sec., Miss Lillian Myers; treas., Miss Lillian Wangman.

Buffalo Central

— At a recent meeting of the Luther League of Buffalo it was decided to extend an invitation to the Luther League of America to hold its convention in this city in 1902.

— The Luther League of the Church of the Atonement recently elected the following officers: Pres., Mr. C. L. Sauer, Jr.; vice-pres., Mr. W. E. Heiser; sec., Mr. F. G. Kusel; treas., Mrs. F. J. Borth; Chr. Usher Com., Mr. C. Nieman; delegates to Luther League of Buffalo, Messrs. C. G. Grauer, W. L. Henrich, C. L. Sauer, Jr., F. J. Borth, C. Nieman and the Misses S. Grauer, J. Holmlund, C. Young and M. Kusel. An informal literary meeting was held at the home of the pastor January 22. The first and second chapters of the Lutheran Manual were read and discussed.

PENNSYLVANIA

Philadelphia League

— The January Convention of the Central Luther League of Philadelphia was held on January 22 in Messiah Church, Sixteenth and Jefferson streets, Mr. Monroe Reist presiding. An address on "The New Century and the League's Opportunity" was given by the Rev. Chas. L. Fry of Philadelphia.

— The Luther League of St. Luke's Church tendered a reception to their new pastor, Rev. C. L. Fry, on the evening of January 7. About 200 persons were in attendance and all passed a very enjoyable evening. Mr. George W. Geasey is president of the League. Rev. Mr. Fry was installed as pastor on January 12, Prof. Dr. Fry preaching the sermon, and Rev. Dr. Laird performing the act of installation.

Allentown Central

— The Luther League of St. John's Church, Phillipsburg, N. J., Rev. G. A. Bruegel, pastor, recently elected the following officers: Pres., Conrad Folk; vice-pres., Miss Martha Nenver; rec. sec., Milton R. Snyder; fin. and cor. sec., J. Geo. Fehrer; treas., Miss Charlotta Decker; mission treas., Mrs. G. A. Bruegel; organist, Miss Augusta Gerdsen; lit. sec., Miss Minnie Gerdsen. The League has lately improved the parsonage by having gas fittings placed throughout the whole house, to the great satisfaction of its new pastor, the Rev. G. A. Bruegel. The League intends holding a festival in the lecture room of the church in the near future to defray the expenses.

Reading and Vicinity

— The quarterly convention of the Central Luther League of Reading and vicinity was held last month in Trinity Chapel. In the evening a public service was held in Trinity Church, at which Rev. Dr. R. W. Hufford delivered an address on the life of Henry Melchoir Muhlenberg. The business session was opened at 2.30 p.m. with the singing of a hymn, reading Philippians 2:1-11, and prayer, led by Rev. J. W. Early. The president of the League, Rev. H. C. Kline of Hamburg, then called the convention to order and the business of the session was proceeded with. The secretary, Miss Carrie Lotz, called the roll of delegates and read the minutes of the last convention. The Executive Committee, through its chairman, reported on the work accomplished during the past three months and the arrangements that had been made for this meeting. Treasurer George M. Jones reported balance on hand at last meeting, $42; receipts, $29.33; making a total of $71.33. The expenses were $34.61, leaving a balance of $36.72. After business had been disposed of, a general discussion was had of the subject, "How Should the Membership in the Local Leagues be Increased?" A delegate from each

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League represented was called upon and gave a short talk on the subject. The Leagues represented were: Trinity, Grace, St. Matthew, St. James, St. Paul, Faith, all of this city; St. Mark, Birdsboro; St. John, Boyertown.

Upper Lehigh Valley League

— On December 16 a Luther League was organized at East Butler with 21 members. The officers are: Chas. Brighthaupt, pres.; Anna Curmius, vice-pres.; Ernest Enke, sec.; Solomon Smith, treas.; Dora Mochamer, organist. The League now numbers 29 members and uses the Luther League Topics and Hymnal.

Williamsport Central

— The Junior Luther League at Montgomery, under the superintendence of Mrs. Anna M. Lake, has entered upon its second year. The large membership, the faithful attendance and the deepening interest have abundantly proved the wisdom of the organization. From the beginning these Juniors have enlisted in works of benevolence with great enthusiasm. On Christmas Day they made their second offering to the Orphans' Home at Laysville, Pa. At the same time they gathered a handsome supply of groceries and provisions and gave them to some of the suffering and afflicted poor in the place. They also do their part toward supporting our Young People's Home Mission at Cleveland, Ohio. With such a large number of Juniors thus trained the Lutheran Church in Montgomery has a bright future.

— The Senior Luther League has also entered upon its second year, and that too with bright prospects. During the past year the membership has maintained a steady growth, while the progress made in the study of the Scriptures and the cultivation of a devotional spirit has been highly encouraging and helpful to the pastor. They have just taken up the Luther League Topics and have entered with new zeal into the work. The League has rendered valuable assistance in paying off the old church debt. A movement has been inaugurated to hold union meetings once in three months, in which the four Young People's societies in the place join. The first meeting of this kind was held in the Lutheran Church and was every way a decided success.

Pittsburgh Central

— The "Lutheran Choral Union" is the name of a new organization, the object of which is the study of and the promotion of a taste for the best in church music, and also the accumulation of a library for the use of the various Lutheran congregations. A constitution was adopted, and the roll shows a membership of 38 young Lutherans from various parts of Pittsburgh and Allegheny. Rehearsals are held each Monday evening in the chapel of the First Lutheran Church, Grant street, Pittsburgh, and the spirit and zeal that are displayed by the members give promise of much usefulness. The officers are: Horace W. Bikle, pres.; E. B. Barry, vice-pres.; Chas. W. Fuhr, rec. and cor. sec.; Mrs. Anna K. Shanor, fin. sec.; Louis Klein, treas., and Carl Ruhe, librarian. The director of the "Union" is Mr. Frank Benbow, and the accompanist, Miss Haagmaier.

— The report for the past year of the Junior Luther League, Grace Church, Allegheny, Rev. J. J. Brubeck, pastor, is a most encouraging one. It shows that about $40 was raised for various purposes, supplies were sent to India and the orphans, besides much of a local character performed. What is especially pleasing is the maner in which this was accomplished, there being no rewards offered for the performance of such work, nor any concerts or other attractions for the raising of funds, but only the Scriptural method of "giving" followed. The present officers are: Miss Eliza McKeown, pres.; Herbert McKeown, vice-pres.; Miss Louise Schlieper, sec.; Elmer Heck, treas.; Miss Bertha Hoburg, organist; Miss Clara Kufner and Miss Rosina Schneider, librarians.

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OHIO

— The Luther League of the church at Carey, Rev. S. Taylor, pastor, organized more than a year ago, has won a place for itself in the life of the youth and others of the church. There are 54 names on the roll. Except an occasional business meeting, the League meetings are all religious and consist of the Scripture lesson, readings, recitations and music appropriate to a Sundav evening service. Twelve years' experience in organizing and maintaining young people's societies has convinced the pastor that a religious service will interest and hold the youth better than literary or other exercises.

— The new pastor of the First Lutheran Church at Wapakoneta, Rev. Jacob H. Culler, reports that the Young People's Society of the church is large numerically, energetic and doing an excellent work.

— The C. E. Society of our church at Ohio City, Rev. H. C. Hadley, pastor, has been reorganized as a Luther League. They have taken up the study of the Luther League Topics.

— On December 27, 1900, the Luther League of St. John's Church, Zanesville, Ohio, suffered a deplorable loss in the death of their vice-president and co-worker, J. Edward Weaver, which occured on the above date after a lingering illness of consumption. The deceased was 20 years of age and was a constant and faithful worker in the League. He was seldom absent from its meetings until his declining health prevented his attendance. Though called away to his heavenly home while on the verge of manhood, the example set forth by him while among us will remain as a guiding star. The members called a special meeting on December 27 and drafted resolutions on his death. The annual election of officers of the League was held recently and resulted as follows: Pres., Abner Stainbrook; vice-pres., Charles Bluthart; sec.,

Miss Alice Baker; treas., George Baker; pianist, Miss Emma Mast. The League is accomplishing much good work.

ILLINOIS

— In Grace Lutheran Church, Chicago, Rev. Willis S. Hinman, D.D., pastor, a social was held on December 31, from 8 to 11 o'clock, under the auspices of the Luther League. A devotional service followed from 11 to midnight. On New Year's night the pastor gave his annual reception at the parsonage from 7 to 10 o'clock. The members of the congregation and their friends received a cordial welcome. Communion service was held on January 6, and was largely attended.

MISCELLANEOUS

— The Luther League of St. Luke's Church, Goodhue, Minn., held the first meeting of the new year on January 3. The election of officers resulted as follows: Pres., Chas. Holst; vice-pres., Edward Lewis; sec., Jane Holst; treas., Elmer Carlson. The League holds two meetings a month. During the winter the League will conduct a course of lectures. The first one was given January 18, when Rev. Ardahl, a Swedish Lutheran minister, delivered his lecture entitled "Reminiscences from the Country of the Boers." The membership of the League has been increased recently, until now there are 30 members enrolled.

— The Young People's Society of the Swedish Church at Salemsborg, Kans., celebrated its twentieth anniversary on the 29th ult. All the speakers, with the exception of the pastor, were chosen from those who organized the society 20 years ago. Those who spoke were as follows: Messrs. Robert Johnson and N. O. Carlson, from Salemsborg; Mr. John Englund, from Falun, and Dr. Dahlsten, from New Andover, Kans. There was an abundance of vocal and instrumental music.

— The Luther League of the First Evangelical Lutheran Church, Nashville, Tenn., Rev. C. F. Bergner, pastor, elected these new officers recently: Pres., Harry B. Towles; vice-pres., Charles H. Dahlinger; sec., Miss Augusta Gerth; treas., Miss Jennie Monch. The Junior League of the same church elected officers as follows: Pres., Oscar Sona; vice-pres., Miss Julia Bachi; sec., Miss Amelia Gobel; treas., Harvey Jacobs. Both Leagues are active and have received new members. These are the only Luther Leagues in the State of Tennessee. A delightful and blessed Advent and Christmas season was spent. The sunrise praise service on Christmas morning was enjoyed by many, as also the other services on Christmas Day and the watch night prayer service held on New Year's Eve. The scholars of the Sunday school were presented with beautiful pictures, 15 x 20 inches in size, taken from the life of Christ, to adorn their homes. The decorations were artistically arranged and the finest ever had in the church. The music of the choir was of a high order and especially arranged for the occasion.

— The pastor, with choir, organist and members of the Luther League of the First Church of Nashville, held a Christmas praise service on Thursday, December 27, at Gallatin, Tenn., for several Lutheran families of that place, and as there is no Lutheran church there the First Presbyterian Church most cheerfully allowed their church to be used. The service was very much enjoyed by all the other denominations who attended.

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A Few Literary Suggestions

If you are down with the blues, read the twenty-seventh Psalm.

If you are all out of sorts, read the twelfth chapter of Hebrews.

If you feel lonesome and unprotected, read the ninety-first Psalm.

If people pelt you with hard words, read the fifteenth chapter of John.

If you don't know where to look for the month's rent, read the thirty-seventh Psalm.

If there is a chilly sensation about the heart, read the third chapter of Revelation.

If you are getting discouraged about your work, read Psalm cxxvi, and Galatians vi, 7, 9.

If you find yourself losing confidence in men, read the thirteenth chapter of first Corinthians.

If the stove-pipe has fallen down and the cook gone off in a fit, put up the pipe, wash your hands, and read the third chapter of James.—*Selected.*

Your Duty

In a recent number of *The Lutheran Observer* Prof. E. J. Wolf, D.D., of the Theological Seminary at Gettysburg, propounds the following "direct and momentous questions," which should be pondered by all our readers:

1. Do we believe that the heathen are our brothers?

2. Do we believe that God so loved them and us that He sent His only begotten Son in order that all might be saved?

3. Do we believe that the Son of God was so concerned for the lost estate of man that he offered up His unspeakably precious life to redeem all from sin and perdition?

4. Do we believe that there is no hope of salvation for the heathen except by faith in Christ, which they cannot have without hearing of him?

5. Do we believe that we have been saved, and they not, solely because we have the Gospel, and they have it not?

6. Do we believe that our Lord has laid upon His followers the duty of spreading the Gospel among all nations, baptizing and teaching them? And do we actually regard an annual contribution to Foreign Missions amounting to less than our expenditures for trifles and harmful indulgences as demonstrating these beliefs, as discharging our duty, and as warranting us in urging others to sacrifice wife and children for the same cause?

7. Are we sure that we really do believe at all, or have we only a profession of faith, a make-believe, by which we deceive ourselves and give an opiate to conscience?

A faith which does not impel a man to give heartily, liberally for the salvation of others is not likely to save his own soul, for faith without works is dead.

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The Juniors

For Information apply to Rev. C. Elvin Haupt, D.D., Grace Place, Lancaster City, Pa.

Four Golden Texts

"We beheld His glory, the glory as of the Only-begotten of the Father, full of grace and truth." St. John 1: 14.

"This is My Beloved Son, in Whom I am well pleased: Hear ye Him." St. Matt. 17: 5.

"We have found the Messias, which is, being interpreted, the Christ." St. John 1: 41.

"Night and day praying exceedingly." 1 Thess. 3: 10.

Junior Queries in History

Why did that brave, true man, Martin Luther, not stand present at the great Diet of Augsburg in 1530?

How long have Mohammedans existed in the world?

In what year did Luther complete and publish the German edition of the Bible?

Why is our Catechism (in common use) called "The Small Catechism?"

Who was the nephew of Barnabas?

"I saw so many good things in the Luther League Review the other day that I want to beg you to tell all the Juniors, who can do so, to read it and all their church papers." A great store of information is ready for every one in this easy way.

Time passes! But the mercy of the Lord endureth forever.

Public opinion changes. "But the Church of Jesus constant will remain."

Queen Victoria, dying, left all her crown jewels and honors on earth. But the merchandise of wisdom is "better than the merchandise of silver and the gain thereof than fine gold."

Centuries come and go. But the Word of God shall not pass away.

Earthly hopes and plans wither and vanish away. But now abide faith, hope, charity, these three.

Marks for knowing a true Junior Leaguer. He has:

A spiritual sword.—A Holy Bible, the Word of his God.

Courage.—A loyal grateful heart, full of willing, cheerful obedience.

His report for duty.—Prayer.

His flag.—The Apostles' Creed.

His uniform.—The Luther League Badge.

His band music.—The League Hymnal.

His marching orders.—The Topics studied and read.

His news from the front.—The Luther League Review.

The dress parade.—The hour of meeting.

The field of action.—A busy life any where.

A Prize Proposed for the Juniors

The management of the Luther League Review take pleasure in offering the prize of a full set of the books of the First Reading Course, consisting of (1) Dr. Remensnyder's Lutheran Manual, (2) The Schoenburg Cotta Family, (3) The Way of Salvation in the Lutheran Church, by Dr. Gerberding, (4) Praying and Working (Stevenson), (5) Laury's Lutheran Foreign Missions.

This prize is offered to the young amateur photographers of any of our Junior Leagues (boy or girl included). The conditions under which the prize shall be won are:

1. A picture of the Easter decoration of a Lutheran church of A.D. 1901.

2. The picture to be made by a member of the Junior Luther League who is not past his or her eighteenth birthday.

3. All the work done, in taking, developing, printing, finishing and mounting (from beginning to end), to be by the Junior competing for the prize, without assistance from any other.

4. The picture to be of any size convenient to the taker.

5. On April 30 the contest will close.

6. The picture, or pictures, submitted will be carefully numbered on the back as they are received, and will be returned to the owner after the contest.

7. The management reserve the right to use any or all of the pictures submitted in the contest.

8. No signature, date or mark of any kind is to be placed upon the picture competing; but a note explanatory, or a card giving name, age and address of the competitor and name of the church must be inclosed and sent with the photograph to Rev. Dr. Haupt, Grace place, City of Lancaster, Pa.

9. No work to be done upon the picture upon the Lord's Day.

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